

the Holy Ghost," Acts 6: 3, 8, and Barnabas, "full of the Holy Ghost and of faith." Acts 11: 24. The men chosen to wait on table were "full of the Holy Ghost." Acts 6: 3. Paul swept to and fro in his great missionary journeys, "filled with the Holy Ghost." Acts 3: 9, 52. Such were Chas. Finney, Edwards, Moody, and multitudes of others; preaching the Word with power, born of a mighty fulness of the Spirit, and such an abundant life as this does God hold out to all his children as their birthright, their lawful inheritance.

How far we live beneath our privileges! How slowly we enter into the fruition of our possessions.

There is often the question asked about the abundant and powerful life, "does one grow into it, or does he come into it by a crisis suddenly? Peter had been growing for three years under the training of Christ, but he had grown downward, for the end of his growing was, he denied Jesus. Are there not many Christians today, who in their longings and efforts after this growth, too often find at the end of the year, they are not as far in their Christian experience as at the beginning, and that their zeal and devotedness and separation from the world are not as complete as when their Christian life first began. The place into which God will lead us is a large one, with which it will take not only time but eternity to become acquainted; but the door by which we must enter is a plain one, and consists of the definite consecration of all we are and have and may become. It is in the soul that surrenders *all* for Jesus and has made a full consecration to him, that the Holy Spirit comes to make his abode, and what follows? "Ye shall receive power after that the Holy Spirit is come upon you." Acts 1: 8.

It was only after the eventful day of Pentecost, when they received the indwelling of Holy Ghost, that Peter and the rest of the disciples commenced to grow, and cowardly Peter was made a spiritual giant.

Peter indeed says, "Grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," (II Pet. 3: 18,) and we rejoice that we need not continue always to be babes, needing milk, but that we may become such as have need of strong meat.

"Before we can grow, however, we must receive within us by a *definite* act the growing life, the life hid with Christ, in God," (Col. 3: 3.) the wonderful divine life of an indwelling Holy Ghost, as a blessing separate regeneration. Have we not an apostolic ordinance, the "laying on of hands," symbolizing this; the acceptance of the Holy Spirit after regeneration, as a separate blessing? If we have the form, why lack the power? We are exhorted to grow *in* grace, but cannot grow *into* it.

The children of Israel, wandering in the wilderness, were traveling about forty years, taking many weary steps, and finding no rest from their wanderings, and yet at the end of it all, were no nearer the promised land than they were at the beginning. When

they started on their wandering at Kadesh Barnea, they were at the borders of the land and a few steps would have taken them into it. All their wanderings and fightings in the wilderness had not put them in possession of one inch of the promised land. In order to get possession of this land, it was necessary first to be in it; and in order to grow in grace, it is necessary first to be planted in grace. When once in the land, however, their conquest was rapid; and when once planted in grace, the growth of the spiritual life becomes vigorous and rapid beyond all conception; for grace is a most fruitful soil, and the plants that grow therein are plants of marvelous growth, bringing forth fruit, some an hundred fold, some sixty fold, and some thirty fold.

It is to grow as the lilies grow, without care, and without anxiety. "Consider the lilies of the field, how they grow, they toil not, neither do they spin, and Solomon, in all his glory was not arrayed like one of these." Surely these words give us a picture of a life and growth, far different from the ordinary life and growth, far different from the ordinary life and growth of Christians, a life of rest, and a growth without effort, and yet a life, crowned with glorious results. It is a growth which blossoms out into flowers and fruit, and becomes like a "tree planted by the rivers of water, that bringeth forth his fruit in his season."

May we not as individual societies of the S. S. C. E. grow up in the Lord's heritage as many such plants, who, as the lilies behold the face the sun and grow; "behold as in glass, the glory of the Lord, and be changed into the same image from glory to glory." II Cor. 3: 18.

Shall we be content to be as the little stream, dwindling at times, to a tiny thread, and fail to feed the millions of perishing souls with the water of life, or shall we take the place of the little stream, into which the crowding waters from above, emptied their contents and overflowed its banks, giving life, freshness and verdure all along its course.

In order to grow in the Christian life, we must die daily to ourselves and our wills so we'll have no wills of our own, save the will of Him who is our life and our growth. Then only can the potter shape us and fashion us into his own likeness, and use us for his own glory. Christ says, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Just as this is true of the natural, so it is of the spiritual. Another condition of growth is constant fellowship with our Master. Having received the Holy Spirit into our lives, having surrendered our wills and our all to him, this alone will not develop a Christian life. It is only when the branch gives itself to bear fruit, much fruit, that it can live a healthy life, and expect a rich inflow of sap.

We sisters have the privilege of receiving of His fulness of joy, peace and love, so that out of us shall flow rivers of living wa-

ter, the real waters of everlasting life, to feed thirsty and perishing souls.

How far shall we carry this beverage of life? Only about our own home church or community? Let us be zealous to carry it not only a short distance, but as far as God's will would have us carry it, even to the regions beyond.

Allentown, Pa.

## The Mission Field

GENERAL

### Washington City Echoes

Not long ago, one Monday morning, I met Miss L. on her way to school. The day before she was absent from Sunday school. I inquired the reason. She told me she had a sore toe and it hurt her to wear her shoe, etc. I passed on and met her little brother following on his way to school. I told him we missed him in the Sunday school and also inquired of him the reason of his absence and to my surprise found that he was also complaining of a "sore toe." I pressed him a little closely with questions and as he passed on he pretty nearly managed to get a limping gait. His toe was not sore at all but he had used the excuse of his sister, for she had had that same excuse for the previous Sunday also. But, said I to her brother, "why is it that you can go to school today and yet you were not able to get out to Sunday school yesterday?" "O, but I have to go to school," was his quick reply. Afterwards I said to myself, "do not many who profess to be Christians set this example for little boys and girls?" How many have "sore toe" excuses for Sunday school and church but on Monday they are out bright and early, rain or shine. But, like the little boy, they "have to go" on Monday whether they wish to do so, or not. In such a case, it is so much the worse for Sunday excuses. What a shame to profess to love God with all of our heart, mind and strength and then resort to such pitiful excuses, enough to make angels weep and devils chuckle. What would a lady think of her professed lover, were he to act in such a way. Rainy weather, headaches, sore toes, none of these things, would for a moment hinder a true lover from going a few blocks to see her whom he loves with his whole heart. He may, indeed, go to his business on Monday morning because he must go but he goes to see his sweetheart because he loves to go. It would be a poor love, indeed, that would make such miserably poor excuses to an earthly friend. How much better is it to make them to our best heavenly friend? "*Be not deceived: God is not mocked.*" True love stops not to make excuses. "He that overcometh shall inherit all things." Don't deceive yourself by expecting to "inherit all things" when your love—if love it dare be called—does not overcome all excuses whispered into your ear by the old deceiver.

*That Box of Clothing.* About two years ago the faithful sisters of Meyersdale, Pa., sent a box of clothing, shoes, etc., which